

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI.

JUNE, 1902

No. 6



The Borrowed Child

My chile? Lord, no, she's none o' mine,
She's des one I have tried
To put in place of Anna Jane —
My little one what died.

Dat's long ago; no one but me
Knows even whar she lies:
But in her place I've always kept
A borrowed chile, her size.

As soon as it outgrows my chile,
I lets it go, right straight —
An' takes another in its place
To match dat Heabenly mate.

It's took a sight o' chillun, sho',
To ease dat dull ol' pain,
An' keep de pretty likeness fresh
Of my dead Anna Jane.

Der's more den forty years, you see,
Since she has been in Heaben,
But wid de angels years don't count —
So she's still only seben.

Time treats 'em all up dere, des lak
It do white ladies here —
It teches 'em so light — one's still
A gal, at forty year!

Copyright 1901, 1902. From "Random Ballads."
Courtesy of Doubleday, Page & Co.

510 * Tremont * Temple
Boston

"Topics for 1902"

JANUARY.
Twenty Years among the Colored People.
FEBRUARY.
Alaska.
MARCH.
Our New Possessions.
APRIL.
Temperance and Home Missions.
MAY.
Foreign Populations.
JUNE.
Anniversary Notes.
JULY.
Mexico and New Mexico.
AUGUST AND SEPTEMBER.
Chinese in America.
OCTOBER.
Indiana.
NOVEMBER.
Storms.
DECEMBER.
Survey of the Field.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Home Mission Echoes will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of Home Mission Echoes, 510 Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

510 Tremont Temple, Boston, Mass.

OFFICERS

President. — Mrs. ALICE R. COLEMAN, Boston, Mass.
Vice-Presidents. — Mrs. ANNA SARGENT HUNT, Augusta, Me.; Mrs. H. B. HOUGHTON, Boston, Mass.; Mrs. M. T. BLANCHARD, 61 Wheatland Ave., Dorchester, Mass.; Mrs. L. T. HAWLEY, Braintree, Vt.; Mrs. F. O. DRAVER, Hyde Park, Mass.; Mrs. C. F. EYAN, Charlestown, Mass.
Cor. Sec. — Mrs. M. C. REYNOLDS, 510 Tremont Temple.
Treasurer. — Miss GERTRUDE L. DAVIS, 510 Tremont Temple, Boston. (Office hours daily from 9 A. M. to 4 P. M.)
Superintendent of Alaska Work. — Mrs. JAMES McWHINNIE, 30 Williams Street, Cambridgeport, Mass.

VICE-PRESIDENTS OF STATES

Eastern Maine. — Mrs. BELINDA FARNWORTH, West Sullivan, Maine.
Western Maine. — Mrs. W. H. THOMAS, Lewiston, Maine.
New Hampshire. — Mrs. M. T. HOAGUE, Concord; Assistant, Mrs. F. L. Knapp, Milford.
Vermont. — Mrs. JULIA B. SAFFORD, Fairlee.
Eastern Massachusetts. — Mrs. E. B. EARLE, Newton, Mass.
Western Massachusetts. — Mrs. JOHN HILDETH, Holyoke, Mass. Assistant, Mrs. N. N. Bishop, Chicopee Falls.
Rhode Island. — Mrs. M. E. HINDS, Providence.
Eastern Connecticut. — Mrs. E. DEWHURST, Voluntown; Assistant, Miss MARY L. HOWARD, Hartford.
Western Connecticut. — Mrs. FRANCES McKINNEY, Ansonia; Assistant, Miss MARY L. HOWARD, Hartford.

All correspondence relating to Alaska matters, and orders for leaflets and mimeographs, should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston. All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

General Offices, 111 Fifth Ave., N. Y. City

OFFICERS

President. — E. M. THREMER, Esq., Ohio.
Vice-Presidents. — ANDREW McLEISH, Esq., Ill.; JULIUS J. ESTY, Esq., Va.
Treasurer. — FRANK R. HATHAWAY, Esq., N. Y.
Auditors. — LEONARD F. REQUA, Esq., N. Y.; EDGAR L. MARSTON, Esq., N. Y.
Cor. Sec. — THOMAS J. MORGAN, LL. D., N. Y.
Assistant Cor. Sec. — REV. ALEX. TURNBULL, N. J.
Field Sec. — H. L. MOREHOUSE, D. D., N. Y.
Rev. Sec. — A. S. HOBART, D. D., N. Y.

GENERAL SUPERINTENDENTS OF MISSIONS

Trans-Mississippi Division. — Missouri, Nebraska, Kansas, Oklahoma, Indian Territory, Colorado, New Mexico, Wyoming, Utah, and Arizona. — N. B. RAINEY, D. D., 521 N. Y. Life Building, Omaha, Neb.
Pacific Coast Division. — Washington, Idaho, Oregon, Nevada, California, Montana, and Alaska. — C. A. WOODEN, D. D., 501 Gooding Building, Portland, Oregon.
Upper Mississippi District. — Minnesota, North Dakota, South Dakota, and Wisconsin. — O. A. WILLIAMS, D. D., Minneapolis, Minn.
The French in New England. — Rev. J. N. WILLIAMS, 49 Arch Street, Providence, R. I.
The Germans. — Rev. G. A. SCHULTZ, 313A Charles Street, West Hoboken, N. J.
District Secretary for New England. — Rev. F. T. HAYLEWOOD, D. D., Tremont Temple, Boston, Mass.

CONTENTS

Woman's American Baptist Home Mission Society

Editorial	3
Report of Annual Meeting	4, 5
Candidates for Statehood	6
Bacon, Indian Territory	7

American Baptist Home Mission Society

Extracts from Report of Executive Board	8
Colored People. Indians	8, 9

What of the West	30
Our Foreign Populations	11
Problems in Christian Beneficence	12
Our Young People	
Letter from Mrs. Hunt	13
Our Little Folks	
Poem	14
The Cheer-Up Club	15
Receipts	16

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VI

JUNE, 1902

No. 6

The Woman's American Baptist Home Mission Society

Editorial

ALARGE and representative body of New England women met at the Ruggles Street Baptist Church, Boston, to celebrate the twenty-fourth anniversary of the organization of the Woman's American Baptist Home Mission Society. The workers' meeting was held Wednesday morning with a large attendance of State, Association, and circle officers. The leader emphasized the need of prayer for wisdom, strength, and the power of the Spirit. The fervent, earnest prayers which marked the opening session gave tone to all the meetings. We missed from our meeting the vice-president of our Society, Mrs. Anna Sargent Hunt, who has been deeply interested in our Society from the beginning of its organization. As president of the Federation of Clubs in Maine, Mrs. Hunt was chosen a delegate to the General Federation of Clubs, which held its meeting in Los Angeles, Cal., from May 1st to 8th. Two of our State workers were absent, Mrs. John Hildreth and Mrs. E. B. Earle, but they were tenderly remembered. The excellent addresses from strong men and women, the sweet gospel songs, from Mrs. L. H. Olmstead, of the Ruggles Street Church, and the Shaw Jubilee singers, added much to the interest of the sessions. Simplicity, cordiality, consecration, and intense earnestness impressed the visitors as characteristics of the Ruggles Street women, and this spirit pervaded the meetings. The closing address by the pastor, Rev. A. C. Dixon, D. D., was a strong, tender plea for Christ to control the homes, churches, and legislative halls of America. The feeling of the women concerning our Society was expressed by the following resolution, which was unanimously adopted:

Resolved, The Woman's American Baptist Home Mission Society, in twenty-fourth annual meeting assembled at Boston, May 7th and 8th, wish to place on record their confidence in the aims and administration of this organization. With their present light they do not believe in the

advisability of the consolidation of this Society with the American Baptist Home Mission Society, but think that the work can be better administered by continuing the present auxiliary relations.

The measure of success which attended the raising of the debt was a source of thanksgiving. Mrs. G. D. B. Pepper, in her own inimitable manner, led this part of the service, and the responses which came to her request for money to liquidate this showed the strong place the work of the Woman's American Baptist Home Mission Society holds in the hearts of New England women. Eight hundred dollars of the \$3,000 of the debt remains. Will not each church, if possible, aid in lifting this burden, so we can begin the new school year without retrenchment?

IT had been hoped that when the twenty-fourth annual meeting of this Society came to a close we could report that the debt of \$3,094.14 had been cancelled. We were unable to do this, but rejoice in the fact that the amounts pledged by our circles, Young People's Societies, Sunday-school classes, and individuals had reduced our indebtedness to about \$800. A part of the pledges have already been paid, and we doubt not the others will be met within the time given, July, 1902. But what about the remaining \$800? The whole amount can be easily raised if all our constituents are willing to share in this work.

To continue in this year's work, with even this small debt, means a hindrance and embarrassment in all the work of the year. Will not the circles from whom we have not heard carefully and prayerfully consider this matter, and send pledges or gifts sufficient for us to meet our indebtedness?

We thank God for all that has been accomplished, and when each have done their part the debt will be wiped out and we can together praise God, the giver of every good and perfect gift. Send all contributions and pledges to Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

GERTRUDE L. DAVIS.

Report of the Wednesday Afternoon Session of the Annual Meeting



THE twenty-fourth annual meeting of the Woman's American Baptist Home Mission Society was held in the Ruggles Street Baptist Church, Boston, Mass., on Wednesday and Thursday, May 7 and 8, 1902. A large audience gathered at the first session Wednesday afternoon. Mrs. Coleman presided and opened the meeting with the reading of Psalm 103, calling attention to the three immeasurable distances. First, height: "As high as the heaven is high above the earth." Second, distance: "As far as the East is from the West." Third, duration: "The mercy of the Lord is everlasting." Mrs. G. D. B. Pepper then led in prayer. After the usual business matters were disposed of, the vice-presidents read their reports. Several associations reported increased interest in the smaller circles, and the special success of individual effort was noted. The New Hampshire circles have felt the influence of the meetings held in Concord last year.

Miss Howlett, reporting the Paper Mission, gave instances of those who because of discouraging conditions, loneliness, or lack of means had appealed for literature and had been greatly helped by what had been sent them.

The treasurer of our society gave "Suggestions for Program Makers." The up-to-date president of a circle will have committees for every branch of the work, she herself being an ex-officio member of each committee. She must give ample time for preparation, study, variety, and have as many take part in each meeting as possible. Suggestions: Occasionally have reports from other organizations. Do not try to cover much ground at one meeting. Have a "Gentleman's Night," a "Member's Night," a "Mock Board Meeting." Souvenir programs with decorations suited to the occasion. Remember that we get in proportion to what we put in. Mrs. E. N. Alling, of New Haven, Conn., spoke of our new work, — the Guadalupe Mission, Mexico. Our first Baptist work was begun in a home of two rooms near the cathedral, hired by a native worker for the purpose, ostensibly, of carrying on his trade of making and selling candles. There have been several conversions and the work promises well, although persecutions still continue. Miss Spaulding, of Moosup, Conn., made a bright plea for the ECHOES. The whole paper is informing and inspiring, but the last two pages determine the tone of the rest. Let each woman consider it a missionary labor to get it into the homes of others.

The president then warmly introduced one who was borrowed from the society at Chicago, Miss Abigail Johnson, Watonga, Oklahoma Territory. She expressed her satisfaction at being with us. A friend had said, "Now you won't die a fool, for you will see Boston." The Cheyennes, among whom she works, believed that the Lord was the white man's Lord, and all white men were his followers. It is the missionary's work to tell them that the white men who come and lead them into lives of shame are not the Lord's people. Twenty-five years ago Buffalo-meat was on the war-path. One said to him, "Long time ago you great man, now you nobody. You walk in white man's path." "Yes," said Buffalo-meat, "but now I have good clothes, good home. I am Jesus' follower. Jesus, big chief." The meeting was then adjourned.

JEANETTE S. TOWLE.

Wednesday Evening

A great map of our fair land, over which the evil-eyed Mormon octopus lay (too far outspread) side by side with one of Alaska, that wonderful place of the eternal snow, where so much is needed, and where, according to its population, so little has been accomplished, was hung where all could read a lesson which would take the lips too long to teach. The evening session of the Woman's American Baptist Home Mission Society was held with Mrs. Coleman in the chair. The praise service was opened with the favorite, "Come we that love the Lord," followed by the stately measure of "O worship the King," and then the satisfying melody of "Blessed Assurance," in which all present joined with a hearty accord. The wonderful Pentecostal story from the second chapter of Acts was read and commented on by the Rev. Wm. Lisle, who afterward led in prayer.

Mrs. Scott emphasized the fact "that the negro is now an American, and as such should have the same sort of an education as other Americans, for what is good for the Anglo-Saxon American is also good for the Afro-American. That which will tend toward making the white man better will tend, even in a greater degree, toward making the black man better, and in thus making him better, it gives the nation greater security, for it has been proven by statistics that it is the ignorant and uneducated negro who is a menace to our institutions, and a criminal as well. From the more than four millions of slaves freed by the Emancipation Proclamation"—which Mrs. Scott well styled "the grandest achievement of the nineteenth century"—"the race has now multiplied until there are about ten millions, of whom more than one-half have never even been touched by the refining influences of Christianity and education."

Mrs. Scott then closed with an earnest, almost impassioned plea for the endowing of the institutions under the control of the Home Mission Society, as well as the Woman's American Baptist Home Mission Society, for then would their good work for the present generation, as well as posterity, be an assured benediction for years to come.

Those present then had the pleasure of listening to a solo from Mrs. L. H. Olmstead, of the Ruggles Street Church.

In her usual graceful manner Mrs. Coleman then introduced Dr. P. S. Henson, "formerly of Chicago, but now of Brooklyn, and so near that, for the first time in the history of the Woman's American Baptist Home Mission Society, it is our privilege to have him as a speaker at our annual meeting. Doctor Henson will now speak on 'The Work for the Women, and the Women for the Work.'"

The speaker was in his characteristic happy and witty frame of mind, and in with the light satire were tucked bits of wisdom so telling that, like the "apples of gold" of long ago, they will be carefully treasured, and wield an influence far wider than he who uttered them may even dream. It is hard to put on paper the charm of a personality, or the lightness of the touch, or the inflections of the voice; to fully appreciate Doctor Henson, one must be within the sound of his words, and under the spell of his oratory. As a fitting end to such a meeting the service was closed by the singing of "Cross of Christ lead onward," after which Doctor Dixon pronounced the benediction.

LILLIAN HERR.

Thursday Morning

The sunshiny May morning was so propitious that every suburb of Boston vied with every other, and with the city proper, to send the largest number of women to join with the many workers who had come up to the feast from all the New England States. We have never seen such enthusiasm for our work in any annual meeting

States, which would not like to have a part in lighting that dark part of our country with the light of the gospel? An annual meeting would not be complete without Mrs. Pepper. As that useful spice of the name of our friend gives a relish to food and assists in its digestion, so her words give an intellectual relish and digestion for what has gone before. Her address was on "Proportion in Giving," but



OFFICERS, STATE VICE-PRESIDENTS, AND DIRECTORS OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

as was manifested in this. If we may judge from the tenor of a meeting, it would seem that the time has not come to disband, but to go on in our special work of educating the women and children in the great subject of missions. After a half-hour of tender communion and waiting upon God, the session was opened by our honored president, Mrs. Coleman. In this morning of reports, the first was that of the corresponding secretary, Mrs. Reynolds, who gave us a beautiful story of missions and an inspiring statement of needs. She conducted us from one school to another in the South, the West, and even transported us over the sea to our new work in Cuba and Porto Rico. The only minor strain was the statement of a deficit of three thousand dollars. Our treasurer, Miss Davis, in her report of receipts and expenditures, brought out again in facts and figures that "lacking three thousand." While we might like to keep it out of sight, it would no more down than Banquo's ghost. Mrs. McWhinnie brought a cheering account of our mission in that far-away corner—Alaska. Our superintendent has carried this work upon her heart so long, and considered ways and means and results so constantly, until we cannot believe when we hear her speak that she has not been there, and we wonder if she is not sometimes herself persuaded that she really has. The society is very fortunate in having a man of so many resources as Mr. Coe in charge of this work. Is there a Sunday school in New England, or indeed in other

time and space will not permit all the points of this address to be recorded, bright and telling as they were. The speaker said she had been asked to say something about the debt, and as a blackboard was produced, the impression was given that the word pictures which had been presented to the audience were to be merged into a chalk talk. The illustrations quickly appeared, and were as expressive as any few white lines from the hand of an adept. The lines increased until they represented \$2,295. The debt had been reduced before the meeting to \$2,500, and in the few moments devoted to this exercise \$1,795 were pledged. The remaining \$705 will be blotted out by the many who were not present. Women who have been trained in the real spirit of New England hate debt, and are determined to owe not anything but love. The hearts of all were joyful, and in the hearty singing of "Praise God, from whom all blessings flow," gave thanks to him who had given the power to the work.

FRANCES MCKINNEY.

Thursday Afternoon

A full house, expectant faces, and minds and hearts eager for the good things in store for the last session, greeted the president as she rose to introduce the male quartette from Shaw University, who sang several negro melodies with the sweetness peculiar to the race.

To the question respecting the negro, "Watchman,

what of the day?" the address of Mrs. H. H. Reddick, of Americus, Ga., would have supplied the glad reply: "The day dawns. The outlook is full of promise since, through the influence of Christian schools, not only is the religious life quickened, but home-getting and keeping are encouraged; the youth are educated, and a rapid advance along all lines of progress is seen. When the best men rather than the worst shall be the criterion of judgment, and race prejudice shall be done away, we shall recognize marvellous latent possibilities."

It was a great pleasure to hear Mrs. J. P. Duggan, whose bright, breezy letters have made so warm a place in our hearts for herself and her work at Ponce, Porto Rico, and the incidents which she related showed that "Donna Juanita" is no less loved by those to whom she ministers. Under the American rule schools are being built, and the people who at first listened to the missionaries out of curiosity are rapidly being gathered into churches, where they evince such interest and activity as to make the missionary's life one of unceasing labor. Men and means are a pressing need.

Gen. T. J. Morgan, of New York, linked together industrial and intellectual education for the negro by unbreakable bonds of argument, which convinced his hearers that the most valuable training is not that which teaches him simply to be a bread-winner, but that in which learning is based upon philosophy, the sense and mental powers being aroused to normal activity. Industrial training for the negro should also be intellectual—

1. Because he is a human being whose mind is God-given and intended for use.
2. Because the home-life daily presents problems vital to health and happiness, unsolvable without education.
3. Because every person becomes a part of society, moulding public opinion and influencing for good or ill.

The race has been held in check in its tendency toward anarchy and revolt by the influence of teachers and students from our Baptist schools, who have thus in large degree solved the problem of the Southland.

The all-pervasive thought of the whole meeting, "Christ for America," was expressed in the forceful address of Rev. A. C. Dixon, D. D., who showed that the need of every human soul is Christ, as a personal Saviour; as a harmonizer through whom alone race, political, and social antagonism can be wiped out; as a standard of ethics; as an umpire or decider of questions, and as possessor of ourselves, holding us at his disposal, finding us awaiting his desires and eager to fulfil them, thus causing "myself for Christ" to mean "America for Christ."

With a word of prayer for a parting blessing and the Father's benediction, the twenty-fourth annual meeting became history.

HATTIE A. MANLEY.

At the national anniversaries to be held at St. Paul, Minn., May 21-28, an hour has been granted the Woman's American Baptist Home Mission Society in the time allotted to the American Baptist Home Mission Society. Further notice of this meeting will appear later.

Candidates for Statehood

FOR some years Arizona and New Mexico have been seeking the dignity of Statehood. The proper committee has reported to the House of Representatives in their favor. But party politics and difficult questions about tariffs and schemes for irrigation will probably stand in the way of granting their request. A weightier reason against them is found in the character of their population. So large is the proportion of those of Mexican or Indian descent that there is a strong feeling that the people are not yet trained for the full responsibilities of citizenship.

The situation serves to bring out by contrast the remarkable career of another candidate, whose claim is reported favorably at the same time with theirs. This Territory, which is felt to be the one of the three that is best qualified for Statehood, is Oklahoma. Its name even is still unfamiliar to many. It was not open for settlement until April of 1889. But it had a convention on the subject of Statehood by 1891, and the character of its people and the progress it has made in the few years entitle it to a respectful hearing.

Oklahoma represents part of the former Indian Territory, and still another recommendation to Congress marks a further step in the transformation of that section. It provides for the abolition of the present style of government or lack of government in the present Indian Territory by the Indian tribes, and the organization of a regular Territory to bear the name of Jefferson. This, it is expected, would ultimately lead to admission into the Union as a State. That, however, would be in the distant future. It might come somewhat sooner if the new Territory should be joined to Oklahoma, as has been suggested, although Oklahoma might hesitate about injuring her own prospects by such a union.

It is not probable that the flag will for some years add four stars to represent all these new commonwealths, but the ambitions already entertained show how soon the material for new States will be exhausted, and all the land between Maine and California be fully organized.

Neither Fret Nor Fear

FRET not! Let the Lord relieve thee
Of thy worries and thy care;
All the trifling things that grieve thee
Take to him, and leave them there.

Faint not! When the way is lonely
One is ever by thy side;
Lean on Jesus—Jesus only,
In his precious love abide.

Fear not! When temptations try thee,
Trust the Saviour's loving care;
No temptation will come nigh thee,
More than thou hast strength to bear.

Fail not! In the hour of testing,
Christ is pledged to bring thee through;
In his arms securely resting,
There thou shalt thy strength renew.

—A King's Messenger.

Bacone, Indian Territory

KNOW you will rejoice with us in the blessing that has come to us. Four of our boys and five girls have been converted. We have been praying and working, but there was little apparent interest until two weeks ago Sunday night. Then Mr. Wiley, the Sunday-school missionary, preached. The students were much interested, and at the close of his sermon he felt moved to ask those who wanted to accept Christ to come forward. Immediately a young man rose and went to the front. Others looked serious, and, after the meeting, President Scott consulted some of the other members of the faculty, and it was decided to hold special meetings through the week. Mr. Wiley conducted the meetings every evening, and also some in the daytime for those who could not attend in the evening. The young man who asked for prayers the first night accepted Christ after he went to his room. He said that he had been trying to find some way that he could save himself; but that night, when he was alone with God, he came to the end of his own plans, and then God showed him that Jesus Christ was the way, and that He had done all for his salvation.

One of the older girls in whom I have been much interested has always seemed unapproachable on the subject of religion. We have been very friendly and have talked together many times, but always when I have spoken of religious matters she has turned the subject; so I had to content myself with just a word now and then. During the meetings, however, Mrs. Scott talked with her, and she seemed much interested and softened. Saturday night there was no religious meeting, and one of the literary societies gave a program. I did not go down that night, but stayed in my room, and studied my Sunday-school lesson for the next day. After the program was over, this girl surprised me by coming to my room, and I saw at once that she had something on her mind, so I said: "I have been thinking of you and praying for you all the week." "Well," she said, "I have need of some one to pray for me." Then I asked her if she wanted me to talk with her, and she said "yes." So I told her again the story of the cross. She had many questions to ask, and at last said she was ready to accept Christ as her Saviour and Master, so we knelt together and she confessed her sin and her need to God, and soon had the assurance that her sins were forgiven.

With every one with whom I have talked during these meetings, when there appeared to be conviction of sin, I have used the verse: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," and this verse has shown them the way. It has been sweet to hear them confess their sins and then to see how God fulfilled His part and gave them the assurance of forgiveness.

We thank God for what He has done. The spiritual life of the school has been much quickened. The Y. W. C. A. meetings have been very good, and we have been glad to hear the younger girls taking part. The Y. M. C. A. has been revived this term, and is getting hold of the boys.

The school prayer-meeting to-night was good. One of our full-blood Choctaws, who can speak little English, wanted to talk, so he got one of the other boys to interpret for him, and in earnest tones he told us of the needs of his people. He said he had received much blessing since he came here, and he was thankful to have the Christian instruction and help that he received here, so that he might take it back to his people.

There are quite a number of our students still unconverted. Some of them seem to lack just the will power to come to any decision. We do long to win them all for the Master. May God give us faith and wisdom to do the work. Are the churches all praying for us? We need their prayers. God be with you.

Lovingly yours,

MARGARET L. HAMILTON.

Feb. 13, 1902.

Mormons Again Preach Polygamy.

A DESPATCH to the New York *Sun* announces the spread of the propaganda of polygamy by Mormon missionaries in Nebraska, Kansas, and South Dakota. Formerly the missionaries were content to simply proselyte for their faith. They were careful, in order to overcome in part, at least, the antipathy to anything Mormon, to insist that the church had been reorganized, and that polygamy was no longer one of its cardinal doctrines.

The campaign now being prosecuted is a masked one. It is no longer insisted upon that polygamy has been banished from the church. In a covert way it is now stated that they are now seeking converts to the church because polygamy is possible in Utah and Idaho, where the Mormons are the dominant power in politics. One of these missionaries is quoted as having said recently that the true Mormons have never relinquished their polygamous beliefs, and that he expected to secure many converts, because most men are by instinct polygamous, and that in a church governed and run as a business organization, a plurality of wives is not only not a burden, but a distinct help to worldly prosperity. These missionaries have been quoting leaders of the church as saying that the law of plural marriage is God-given, and that no Mormon need fear man-made laws. They are also accused of tempting their prospective converts with a picture of Mormon supremacy in the future by reason of the fact that plurality of wives means larger families, and that as the average non-Mormon families number no more than three children, in time the whole earth will be filled with the true believers. They seek to prove that in ancient days, according to both their Bible and that of the Christian Church, polygamy was not regarded as a sin.

GOD evidently means something by the marshalling of his forces: first, the training of the children in the Sunday schools; the movement among the young people; the organization of the praying, trained women. It looks as if we were getting ready for a battle, the like of which the world never saw; a battle in the higher realm of life, that is, among the spiritual things. Nowhere in the history of the world has a wider door been opened for the women. It but now remains for them to 'go in and possess the land.'



American Baptist Home Mission Society

Extracts from Report of the Executive Board

SELF-SUPPORT

It is the settled policy of the Society to encourage mission churches to assume self-support as early as practicable. The period through which help may be extended wisely necessarily depends upon a great variety of circumstances, and each case must be treated not on general principles, but on its merits. From incomplete statistics which have been gathered, it appears that within the last five years 175 churches which have been aided by the Society have become self-supporting.

NEW FIELDS

New and promising fields present themselves much more rapidly than old ones can be dropped. The tide of Western immigration flowing into Minnesota, Washington, Idaho, into the Territories, and into other parts of the West presents the familiar conditions which have confronted the Society for seventy years, and calls with the same pleading voice for aid in the planting of new interests and the fostering of young Baptist churches. This is preeminently still the time of seed sowing and foundation laying, and it is a constant source of regret to your board that it cannot greatly enlarge its Western work. The time is also fully ripe for an advance movement in Mexico. There is imperatively needed a greatly enlarged missionary force, especially a missionary training school for the preparation of native converts for missionary service.

MINNESOTA

Thirteen years before there was a railroad in the territory pioneer missionaries of the Society had traversed nearly the entire inhabited portions of the territory. With the coming of railway lines, missionaries were specially commissioned to labor in the new towns that sprang up along their routes, while local missions were instructed to establish out-stations on these lines wherever practicable. To about 160 railway towns and cities in Minnesota have laborers been definitely appointed. Timely work like this, all over the West, has resulted in the occupation of about 2,000 railway towns and cities by the Society's missionaries, and in the erection therein, by its direct aid, of more than 1,000 church edifices.

Here, too, is furnished a beautiful illustration of the variety and success of our work among our foreign populations,

and their harmonious relations to each other in one Baptist convention. In the Baptist fold are Americans, Swedes, Norwegians, Danes, and Germans. Of the 258 Baptist churches in the State about 120 are among the foreign populations, more than one-third of our entire number of 20,784 being Scandinavians, and these principally Swedes. These are a vigorous element in our denominational life.

CHURCH EDIFICE WORK

The amount of money in the gift fund available for the erection of meeting-houses during the year was \$25,511.41, which was distributed among seventy-four different churches, an average of \$344.75 to each church. While this amount is not to be despised, and while it has accomplished a great deal of good, it is nevertheless a very small sum to be distributed over so large a field, and falls very far short of the requirements of the situation. We ought to have not less than \$50,000 a year for this important part of our work, and we most earnestly invite the attention of our friends to the need of larger gifts for this purpose, especially asking the attention of those contemplating the disposition of their property by will, and urging them to remember this branch of the work.

The number of churches aided during the year is 80; by gift only, 63; by loan only, 6; by loan and gift, 11.

The total number of grants from the loan fund is 17 and from the gift fund 74.

These were in twenty-seven States and Territories, and among nine nationalities.

The whole number of churches aided up to the present time is 2,118. Of these 1,781 have been aided in the past twenty-one years.

In Washington ten church edifices have been erected during the year without debt.

The Colored People

Co-operation

HERE in Virginia, with thousands of unlearned negroes, and a very large proportion unchristian, we need help especially along the line of education and mission endeavor. It is no time to ask whether this help shall come from the pocket of a white man or a negro. God knows the need, and God sends the help. To ask one question and leave it unanswered ought to settle the affair. What would be the condition of Virginia to-day if the

American Baptist Home Mission Society had not helped the negro both in his educational and mission work? The great good and usefulness of this society has so often been told that we need not stop to discuss the past.

—Rev. D. N. Vassar, D. D., Va.

The work of coöperation for North Carolina for the past twelve months gives signs of progress and improvement. There were forty-three institutes held in the different districts of the State throughout the year, with an aggregate attendance of 643 ministers. The instruction given in the institutes has not only developed and improved the ministers for whom it is mainly intended, but many of the churches are greatly edified and strengthened through their laity. —Rev. C. S. Brown, D. D., N. C.

Our institutes are our hope. Through them we are reaching the good, but heretofore non-progressive, preachers who have charge of our large churches in the rural districts. It is in the institutes that they are brought into contact with those who know of the general work in all of its phases. It is here that they are induced to take hold of the work outside of the limits of their own church walls, and in the wake of this follows the inspiration begotten of the reception of new ideas and knowledge. The institute work gives method to Christian effort, and thereby helps all branches of church work. These institutes were moving theological schools for the great host of preachers who have had no preparation for their life work. In many places these institutes have given new life to the leaders and people. As never before, the preachers have been made to see their need of study and prayer. In an institute in Macon, a preacher said, "I have been preaching fifteen years. I did not know that I was a fool till this week." In some places preachers have been known to hire some one to plough for them while they attended the institutes. The placing of ministers' libraries in the homes of the preachers is a great blessing. In many homes nothing but a Bible was found. The missionaries organized committees to raise money to purchase the books for the preachers, so that in most cases the books were given by the people. One hundred persons were asked to give a nickel each. We found many good men who were dead in their communities because they had preached out their little stock, and were repeating. The libraries give new life and information to such preachers. Their sermons were on new lines and subjects. The people were astonished at the improvement. In the Cabin Creek Association last fall a preacher for whom I had secured a library said that the people were attending church and paying him better than they had in ten years. As a mark of their appreciation for his better sermons, they purchased him a buggy and harness for \$66, and gave him the best suit of clothes he had ever worn. His salary had increased \$200 in one year. —Rev. E. P. Johnson, Ga.

THE love of God that surmounts the love of self and of everything else, that completely engages all the powers of our being, and love to our neighbors which is the equivalent of our love for ourselves, this love is the climax of moral and spiritual perfection, and is to be attained only through abiding in love.

Indians

CIVILIZED TRIBES I. T.



THREE young, strong white men have been appointed, one for each of the three largest tribes, to work distinctively for the full-bloods. These men are spiritually minded, industrious, tactful, and consecrated to their work. They love the Indians, and the Indians are learning to love and trust them. They will each study the language of the tribe in which they labor, and thus be able, in time, to teach in private as well as preach in public. They will give especial attention to Bible schools and to ministers' and deacons' meetings for the information and instruction of the full-blood preachers and leaders.

These men have entered upon their work with enthusiasm and energy, and are greatly encouraged by the cordial and grateful welcome they are receiving from the Indians. I often ask some of the Choctaws what they think of Brother Rounds and how they like him as a missionary, and their invariable reply is: "Ah-li Nak-ni a-chuk-ma feh-na." "First rate. We like him well. He is a very good man."

—Rev. J. S. Marrew, D. D.

BLANKET INDIANS

Probably in no other department of Christian work has there been such marvellous exhibitions of the power of the gospel as in the work done among the Kiowa Indians of Oklahoma. When you take into consideration the past history of this people, with their intense national pride, their large mental capacity, and all facts of their past history, it is marvellous indeed that they would even listen to the gospel sent to them by the whites. Of all the Indian tribes of America none surpass the Kiowas in natural ability and in keenness of perception. They have had many wars with the whites as well as neighboring tribes; but viewed from their standpoint and considering their limited information, I have no doubt, as a rule, they have been prompted by as high motives of patriotism as our own forefathers in the determination to fight even to death rather than yield their national life.

This question is very often asked: "Do these Indians by steadfast lives show that the work has been genuine?" Without hesitation it can be stated that fewer of these converts return to their evil ways or are overcome by temptation than among the same number of white converts, even where surrounding circumstances are favorable. It is true that some of them are overtaken by temptation, but it is rare. Many of these Christians have now been followers of the Lord Jesus for seven or eight years, and are as steadfast and immovable as any Christians to be found anywhere. Chief Big Tree and his wife, Samuel Ahatone, the interpreter, and many others too numerous to mention, are in this number.

NAVAJO INDIAN MISSION

The Woman's National Indian Association has donated to the New Mexico Baptist Convention their buildings and grounds, situated in the interior of the Navajo Indian reservation, and a mission among this long neglected tribe of Indians has at last been established. Rev. R. B. Wright and wife are our missionaries at this station.

Great interest is being manifested by the Indians in the message of salvation, notwithstanding the fact that the Word is preached to them through an interpreter. It should be stated here that Mrs. Wright is being supported by the Woman's American Baptist Home Mission Society.

What of the West?

DR. C. A. WOODDY, of Portland, Ore., superintendent of missions for the Pacific coast, says: "It is worthy of mention that the population of this district has increased 47 per cent. during the last ten years, while the increase in the nation as a whole has been somewhat less than 21 per cent., and during the last two years the population is apparently increasing at nearly double the rate of any of the years from 1890 to 1900."

Our attention is called to the influx of population into this section of the country, calling for heroic Christian labor and for a large outlay of money. The strength of the denomination in northern sections of Wisconsin and of Minnesota, as well as in the western part of the Dakotas, will depend much upon what will be done in the next ten years. Since the Scandinavian element constitutes so large a proportion of the population of this district, and since Baptist principles have taken such deep root among them, our opportunities for aggressive work are particularly great.—*Rev. O. A. Williams, D. D., Supt. of Missions.*

COLORADO

There is perhaps more spiritual poverty here than in almost any of the Western States. In a population of about six hundred thousand, there are less than fifty thousand Protestant Christians. Of this number only about nine thousand are Baptists. So, as missionary ground, Colorado is a most inviting field. The needs, certainly, are as great as can be found in any State between the two oceans. The field is already white unto harvest, but how few and inadequate the missionary laborers. Only twenty-five men among a population of six hundred thousand! There are scores of towns in Colorado where the gospel is never heard from Baptist lips. There are whole counties where we have not so much as a Baptist Sunday school. This is true, I believe, of more than one-third of the counties of the State! We need at once to increase our missionary force by putting ten new men in the field. But this is impossible with the limited funds at our disposal. We shall greatly lose by delay.—*Rev. W. B. Pope, General Missionary.*

MINNESOTA

Mission work in Minnesota is being prosecuted vigorously. An earnest attempt is being made to keep up with the rapid development of the State's material resources. Farm lands in every section have advanced in value, and, as the higher priced land is sold in the southern districts, there is investment in the north. This movement is very marked, and steadily increasing. This has a double effect upon mission work: It increases the demand for such in the newer parts of the State, while at the same time many of the churches in the older parts are weakened by removals. This continual movement of people renders the conduct of missionary enterprise much more difficult.

For three or four years past there has been great activity in railroad building, and along these new lines in northern and southwestern Minnesota towns and villages have been formed with great rapidity.—*Rev. E. R. Pope, General Missionary.*

SOUTH DAKOTA

A year ago reference was made to the very rapid increase in population, and the consequent necessity for the development of new fields. It is now evident that the increase in population this year will be considerably greater than last year. The present tide of immigration to the two Dakotas has never been equalled, except, possibly, during the early boom period when these two States were known as Dakota Territory.

A good many settlers are taking advantage of the rapidly increasing prices paid for cultivated land, and are selling out and going further west to file on government land. This is weakening our churches on some fields, and introducing a new element. While some of our churches have gained in numerical strength and financial resources, others have lost. A Baptist who leaves his church and settles elsewhere does not always leave a Baptist successor. We are grateful for our gains, but we mourn over our losses.

We must maintain the fields that we have, but there is now a special necessity for occupying others. Where one church becomes self-supporting half a dozen new fields need to be entered and cultivated.—*Rev. T. M. Shanafelt, D. D., General Missionary.*

NEW MEXICO AND ARIZONA

Over six hundred miles of new railroad will be constructed this year. All are agreed that these Territories are on the eve of greater prosperity and advancement than has ever been known before in the history of the Southwest.

But one inhabitant out of each thirty-seven in New Mexico and Arizona is a member of an evangelical church. There are nearly two hundred thousand Mexicans in the two Territories. It is estimated that fifty thousand of these belong to the order of the Penitentes, whose ghastly and bloody sacrifices are made annually in the vain hope of atoning for sin. The great mass of Mexicans have never even heard the gospel of Christ preached. Over thirty-five thousand Indians present a serious missionary problem.

The awful vice, the slight regard for human life, the terrible indifference to religious matters which pervade the average frontier town and mining camp make the work of the missionary hard and sometimes discouraging. However, in spite of the difficulties, our work has been greatly blessed during the past year.

There have been some gracious revivals among the Mexican people. In Carlsbad forty Mexicans have been baptized during the past eight months, sixteen of them upon a recent Sabbath afternoon. A pastor has been secured for them, and the outlook is bright.

Appeals for missionaries and gospel work are increasing far more rapidly than our limited funds will care for.—*Rev. George H. Brewer, General Missionary.*

THE PACIFIC COAST

Without indulging in rhetoric, and saying nothing of the immense commercial development and the large growth in allied interests, all of which stimulates the growth of population, and the development of new agricultural regions and the building of new local railroad lines, I may say conserva-

atively and honestly that never in the history of our work on the Pacific coast, as I have known it, has it been more difficult to care properly for the work that we ought to be doing. Our conventions are actually raising more money than ever before and are able to do more than they are doing, but with all this increase, actual and potential, we shall need an enlarged amount from the treasury of the Society to occupy properly this increasingly important portion of its great mission field. — *Rev. C. A. Woody, D. D., Supt. of Missions, Pacific Coast.*

NEBRASKA

Special efforts have been made during the year in two directions: (1st) To encourage churches, some of whom have been beneficiaries for several years, to assume self-support; (2d) to organize two or more feeble churches into permanent churches, and settle strong men as pastors with them. The success achieved in these directions may be indicated by the facts that nineteen churches receiving aid last year are now independent, while thirty-one churches that were without pastors one year ago are now regularly supplied. It is the purpose of our Board of Managers to continue these efforts for the future until every community in the State shall be provided with the gospel. — *Rev. C. W. Brinstad, General Missionary.*

OREGON

Scores of small places west of the Cascades are without preaching. At least fifty school districts in Middle Oregon have no religious services of any kind. Wallowa County, one of the most promising sections of the State, has no Baptist church. The southern part of the State, from the mountains to the Idaho boundary, is the devil's stronghold. Saloons, gambling dens, houses of ill fame, and other abominations have taken root in this fertile soil, and are bringing forth a dire harvest of corruption and death. In many of the towns there is no religious service of any kind. — *Rev. George R. Varney, General Missionary.*

Our Foreign Populations

SCANDINAVIANS

HALF a century has nearly passed since the first Swedish Baptist church was organized in the New World. The organization was effected in Rock Island, Illinois, on Sept. 26, 1852, by six members. Four years previous a similar organization was effected in Sweden by the same number of members. From this small beginning have, within forty-nine years, or up to Jan. 1, 1902, sprung 318 churches with 21,776 members, organized into sixteen State and District Conferences, which are united again into one General Conference, holding its annual meeting in September. These churches are distributed over twenty-eight States of the Union and a few are scattered over Canada. — *Rev. A. P. Eckman, N. Y.*

ITALIANS.

The Italians still continue to come to America in large numbers, and multitudes of them evince an open mind and receptive heart. If the men and money were available it would be possible to-day to establish in promising places

among them a score of missionary stations. There is greatly needed a school which can do for young Italian candidates for the ministry what is being done for Germans at Rochester, and the three Scandinavian nationalities at Chicago.

Interesting Incidents

RUSSIAN BAPTISTS

ONE year ago mention was made of the Russian settlement in North Dakota. Soon after that a Baptist church with forty-two members was organized, which was named the First Russian Baptist Church of Liberty. Under the pastoral care of our missionary, Rev. Alex. Niclaus, it has grown to more than eighty members. It will also be remembered that at that time the members were in great destitution, and that relief was sent them by Christian friends. Last year the Lord blessed them with abundant crops, and early in the season they sent an offering of \$50.25 for home missions. — *A. O. Williams, D.D.*

FRENCH

The Romish hierarchy met with a very humiliating defeat in well-laid plans to establish a great money-making superstition in the largest centre of our New England French population, Fall River. The Order of the Dominicans undertook to import from France into the land of the Pilgrims a famed relic, "a bone from the arm of Saint Anna," and transfer it to one of the great French churches of which they have the control in Fall River. All that eloquent speech and rich trappings, gorgeous ceremonies, and the presence of the highest dignitaries could do to boom this "bone" was done, and pilgrimages of the faithful from northeast towns, bringing treasure and worship to this shrine, had begun and were in full swing when all calculations were upset. Thieves, one or more, broke in one night and stole the mighty relic, leaving not the shadow of a clue for recovery except that the thing had been done by some of their own people perfectly familiar with church secrets and premises. Of course, the great superstition and its prestige was all knocked into smithereens. Though abhorring vandalism, we could but rejoice at this rebuke of Christianized idolatry. — *Rev. J. N. Williams, R. I.*

Social Laws of Jesus

THE LAW OF SERVICE. — Our substance, our time, our powers, our opportunities are all entrusted to us for service. Life itself is a sacred trust, and the whole life of every disciple of Christ is to be spent like that of his master in the service of his kingdom and in hastening its full coming in the heart.

THE LAW OF SACRIFICE. — The spirit of sacrifice gives all and longs for more to fill the measure of the world's sore need. It is the prerogative of conscious and intelligent man to offer conscious and intelligent service. He receives according to his need that he may give according to his ability, receives food that he may give strength, receives knowledge that he may give it forth as power.

THE LAW OF LOVE. — This is the supreme social law — the great organizing, integrating power, precisely as its opposite, selfishness, is the great disorganizing, disintegrating, anti-social power. Disinterested love is divine; it is the love that God is, and makes possible Christian service and Christian sacrifice. **DR. STRONG.**

Problems in Christian Beneficence



EV. S. C. FULMER, district secretary for Indiana and Southern Illinois, says: "Only fourteen per cent. of the churches in this district have preaching every Sunday; more are without regular preaching; many are pastorless for longer or shorter periods, as changes, which are frequent, occur; fifty-three per cent. have preaching only one Sunday in the month, and about one-sixth only two Sundays in the month. Many of these pastors say that they see their churches so few times during the year that they cannot take the time needed for presenting the mission causes."

Where people have preaching only twelve times a year, or even twenty-six times, they want straight gospel sermons. How are we to get collections from such churches? A district secretary can get to a few and obtain even then but a pittance. A system of associational secretaries which prevails in his district is helpful, and good church secretaries are even more helpful. These, often, are very difficult to find.

Dr. E. E. Jameson, district secretary for Ohio and Michigan, says:

"The churches and pastors need to be reminded continually of their duty. One visit of the district secretary may get a church into sympathy and cooperation with the work for the time being, but a change of pastors and the absence of the Society's representative for two or three years may cause a lapse in interest and a consequent falling off in contributions."

In Ohio, two pastors serve ten churches; five others, twenty churches; fourteen others, forty-two churches; and thirty-four others, sixty-eight churches.

In West Virginia, Rev. John S. Stump, district secretary, says: "We have a good many pastors who object to their churches giving to missions because 'missionary societies are unscriptural organizations.' Some object to taking collections 'because they are trying to win families from anti-mission churches and could not succeed if missionary obligation were made prominent.' Too many pastors of non-contributing churches make no apologies or explanations. They are not interested enough for that. They are not interested at all."

"Sixty per cent. of the churches having pastors and twenty-nine per cent. of the pastorless churches contributed. In 307 of the churches having pastors there were about 100 that took only one collection and divided this among the societies. Pastors who preach to a church but once a month feel that they cannot present the work of the society. But there are pastors who inform themselves and inform their churches about this work, infusing missionary life into the blood of their churches, so to speak, and it is being carried far towards the extremities of the body."

Dr. J. B. Thomas, district secretary for Northern Illinois and Wisconsin, says:

"Most churches need some outside helper to aid them in the maintenance of a regular missionary schedule when they have no shepherding pastor. As a rule, pastorates

are short,—not infrequently the interregnum between pastorates is long. Great loss accrues to the churches as well as to our missionary work without careful guarding at this point."

Dr. O. A. Williams, of Minnesota, says: "The secretary becomes a link between the churches and the society. There are some pastors who are so absorbed with the duties of the home field, that, were it not for the visits or letters of the secretary, the attention of these fields would not be called to the regions beyond. There are a few who hesitate to present the larger claims of missions, because of debts and financial embarrassment in carrying on the local work. They prefer to call upon the secretary to do this. Without his services the offering, in many instances, would be omitted altogether."

"There are many pastors at the beginning of their ministry who have not had the opportunity to study and to know the workings of the missionary organizations of the denomination and their distinctive fields and work. These brethren, whose hearts are in the work, look to the secretary for information and instruction; and, as a result of a visit from him, the horizon of their vision is widened, and their interest in the work is deepened."

Rev. D. D. Proper, of Iowa, with six States and Territories in his district, says: "In view of the magnitude of this district, I am often led to say to myself 'What is one among so many?' According to the year-book, there are 2,118 Baptist churches in these States and Territories. Between four and five hundred of them are pastorless on an average all the time, with constant changes taking place. With the large amount of correspondence concerning many phases of the work, including acknowledgment of remittances and receipts therefor; the sending out of letters of information, literature, and envelopes; the keeping of books and making reports, a district secretary cannot be in the field all the time. I find that my averages of visits for three years to churches and associations and conventions, and general meetings of various kinds, are respectively 119 and thirty-five per year. I find that I can go to New York City from the eastern side of this district quicker, and with a less number of miles, than I can go to some of the western points of this field."

Rev. F. T. Hazlewood, D. D., district secretary for New England, says: "It is a pleasure to record that, in the organization of the district for more efficient presentation of the work of the Home Mission Society, by appointment of associational secretaries and correspondents, there has been a ready and hearty response on the part of the pastors and members of the churches."

Something to Remember

IF a man wishes to train for a boat race, his trainer will not let him use tobacco. If he wishes to train for a long walk, his trainer will not let him touch a cigar. Why? Because tobacco hurts the nerves. If our boys want a strong brain, steady nerves, a healthy heart, to say nothing of a sweet breath, they should leave tobacco alone. It is a poison.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

MY DEAR YOUNG PEOPLE: Two weeks ago this morning I could have touched your hands as our splendid Biennial Federation train rolled out of New England, bound for the land of sunshine and flowers. Never before did I realize the vastness of our country, as when I remember

that many rivers and broad prairies and three ranges of mountains separate me from those I hold most dear, — the home friends and the people young and old of my own beloved denomination. And yet we seem not to be so

very far apart when there sounds, like a sweet undercurrent through the multitude of other words that have since been spoken, the blessed benediction, — "The Lord watch between me and thee when we are absent one from another."

With such a bond to make our union complete, what matter the three thousand miles that geographically prevent the interchange of loving greetings?

Hardly am I able to select from the succession of wonderful sights and experiences those things that will most surely interest you. Let me say I am watching carefully and treasuring most fondly everything that may bear on our mission work, and on the cause of our Lord and Master Jesus Christ. As the night of Saturday, April 26th, drew on, I realized that, contrary to all my teaching and principle and desire, I should, of necessity, be journeying on the Lord's Day, and an earnest prayer went up that there should be a feeling of praise and worship through all its hours, and that some opportunity of service might be found.

Arriving at Glenwood Springs at 2 P. M., the welcome sound of a church bell fell on my ears. It was not hard to follow it to a chapel where Sunday-school services were to be held. Scores of little children and young people, bright and well attired, a noble young pastor and his wife with men and women evidently his faithful helpers, gave to me and my companion most cordial greeting. It was easy to fall into the discussion of the lesson and to join in the well-known songs. The Y. P. S. C. E. pledge on the wall spoke of that night's consecration meeting among my very own young people.

On Sunday, May 5th, my footsteps turned, as a matter of course, to the First Baptist Church of Los Angeles, and there in the morning I had the great pleasure of hearing Rev. A. T. Pierson, D. D., of missionary fame, who plainly set before us the teaching of one of our Lord's parables. It was a beautiful sight, following the sermon, to witness the baptism of eight young people, to see forty-

four persons, young and old, received into church-membership, and to receive most cordial welcome to the communion service.

Sunday afternoon found me with one of the teachers of the Chinese, going the rounds of Chinatown.

The stores showed endless curiosities, the great swinging lanterns gave a gay effect. Glimpses of banqueting-houses and restaurants, the ominous sounds from some gambling-room, the outdoor parades of vegetables and dried fishes and cooked meats and Chinese features generally caused me to feel we were in a strange land.

I visited not only the Baptist missions, but passing through "Missionary Alley," went to the self-supporting, undenominational Gospel Mission, started seven years ago by thirteen young Christian Chinamen who felt its need, and which now includes fifty. These men are cooks, and many are particularly busy at this time. One, after completing the study of the lesson and joining his companions in "Stepping in the Light," and "Down at the Cross," in English and Chinese, quietly took his hat from its accustomed place and went to prepare the Sunday afternoon family dinner for his employer. I was strongly reminded of the Chinese "boys" in my Sunday-school class, and I loved to look in their intelligent faces to see the ideas grow thereon, and to listen to their expressions regarding the Scripture lesson.

There are eight missions in Chinatown. One of their number is now a missionary in his own land.

At 6.15 P. M. I found my place in the B. Y. P. U. meeting; at 7.30 came the preaching service by the pastor, Rev. Joseph Smale, who has had the privilege of baptizing over seven hundred during the last four years, and one hundred since January, 1902.

As we saw the vast army of young people in these services, heard their voices in the Choral Union, and knew what they are to the life of the church, I most earnestly coveted their strength for the missionary work. That over \$4,000 have been given by the church since January for benevolences alone shows that they are in an atmosphere that will promote healthy growth. I had hoped to mention my stay in Salt Lake City, and many other things, but type is something that cannot be crowded, and this department is more than full. I have had my first glimpse of the blue Pacific. Blue as it is, musical as is the sound of its waters, sweet as is the flower-perfumed air of California, winsome as are its orange groves and palm-shaded avenues, my heart finds its best love in the people and scenes of my loved New England, and I shall soon turn to obey the voices that I love to feel calling me. The return route will be by the way of San Francisco, Portland, Seattle, and the Canadian Pacific. I shall hope to find inspiration to faithful work in the glimpses I shall get of efforts made to bring the Chinese and Japanese of the coast into the fold of the Good Shepherd.

Los Angeles, May 7, 1902.

Our Little folks



Giving

LADY ROSE, Lady Rose,
In your fragrant furbelows,
You give the wind sweet messages,
Whichever way it blows.
You send them to the stranger,
You send them to your friend;
From out your store of treasure
Their lives your riches lend.

Little bird, little bird,
As you sing upon your bough,
A hundred hearts are happier
That you are singing now.
Though the sun is shining brightly,
Or is hiding in a cloud,
You give the world your sweetest songs,
And sing them brave and loud.

Merry brook, merry brook,
As you dance upon your way,
The rose had not the heart to bloom
Were you not here to-day;
Nor could a thirsty birdling trill
Its songs so sweet and gay.
O blessings to you, merry brook,
As you dance upon your way!

Precious girls, precious boys,
Know you not that you possess
More than rose, or bird, or brook, —
Gifts of cheer and loveliness?
Thoughts, and words, and deeds of love
Be you always freely giving,
And the world and all who know you
Will be richer for your living.

— Julia Anna Walcott, in *The Wellspring*.

DEAR LITTLE FOLKS: What would you think to see a room decorated with seventy thousand calla lilies?

Well, I am looking every day upon just such a lavish display of blossoms. June is called in New England the "month of roses," but we know nothing of the wealth of flowers which makes beautiful this California land. The decorations change every two or three days in the Auditorium, where the meetings of the General Federation of Women's Clubs, which I am attending, are being held. Lilies, Carnations, and roses are chosen to make the air heavy with their fragrance, and to satisfy the eye with their beauty.

It was a great privilege to sit last week for more than an hour to see the great procession go by which celebrated the festival of the flowers, *La Fiesta de las Flores*, as the Spanish call it. Memory calls up a mass of blooms through which look out beautiful faces of women and children, and from which came the gallant greetings of noble men, young and old.

One could not indicate the many designs, which seemed like animated flower gardens moving through the streets, carriages of all descriptions, boats rigged as for a sail through fairyland, bell-crowned creations, horns of plenty — oh, 'twould be no use to try to mention the shapes taken on by the sweet peas, roses, geraniums, lilies, amaryllis, pinks, and flowers which I cannot name, grains of many kinds, and even our common mustard, most graceful of all.

Proudly did the beautiful horses, especially the milk white steeds, and the noble creatures with their jetty coats, wear their flower saddles, and bear their riders through the parade.

Many were the cheers that went up as some of these splendid horses paused in their march to show us their special training in dancing steps to the music that filled the air. Do you ask me what most impressed me? Long will remain the memory of the large carriage, flower-trimmed, crowned with a waving mass of our country's flag, and filled with Chinese children. Above it all was the salutation, "Hail, Noble Women." And shall our mothers and sisters not receive this greeting, and reach out loving hands to lead these little ones into the Kingdom?

The Chinese display of the festival procession was most excellent. Fine-looking men, under their own costly banners, rode in their carriages with dignified and respectful behavior. The great dragon five hundred feet long was borne aloft by scores of Chinamen, who knew just how to make it take on its appearance of a writhing creature. It was not pretty, as we count beauty, to look on, but with its legion of shining scales and its great demon-like looking head was a wonder. It is said it is a vast amount of work to put it together, as each scale is packed carefully away when not on exhibition as during the Fiesta.

There is much I would like to tell you, dear children, but I must wait. I have in the Young People's Department spoken about the Chinese Sunday schools. I hope you will do all you can to raise money to send teachers to all the little children in America of every nation, who do not know the story of Jesus' love for them.

Los Angeles, Cal., May 7, 1902.

The Cheer-Up Club



HERE were five of them, if you counted the baby, and they formed a club, the "Cheer-Up Club." Of course mamma began it—mamma began all the nice things that pleased every one.

"What shall we do now, mamma?" Debbie had asked one rain-stormy day, and mamma looked down the scale of four dubious little faces, from Austin's down through Clem's and Debbie's to Jesse's (the baby wasn't dubious), and then she said: "Let's join a club, every one of us."

So that was the way it came about. There were laws and by-laws in a blank book, written out in Austin's very best writing, and you paid your fines—when you were solemn and there wasn't any need of it, you know—into the little tin trunk on mamma's bureau. When the trunk was full of pennies, the club was going to cheer somebody up with them somehow—mamma was going to think of a way.

It was dull and "mis'ble," as Jesse said, one morning when all the little "Cheer-Ups" sat down to breakfast. Little slate-colored clouds scurried across the sky and bumped against each other. There was not a sunbeam as big as your thumb even.

"Oh, my!" cried Debbie, "I'm 'fraid this is going to be a dreadful busy day!"

"Well, maybe, but I can't think of a single person to be cheered up," said Austin, thoughtfully.

Papa glanced out of the window. "I can," he said. "There's lots of folks. First of all, Uncle Nahum Trott. He always has rheumatism on days like this, and his poor old muscles almost tie up in hard knots."

"I'll try to 'tend to Uncle Nahum," Debbie said, her round little face full of compassion.

Mamma laid down her fork with a sudden little click. "I've thought of a case," she exclaimed, "for one of you. Let's see; first—"

"Me, mamma!" cried Jesse, excitedly.

"Well, you, dear. Mrs. Butterworth's lame Christy went to the hospital yesterday, and she couldn't go with him. It almost broke her heart."

"Oh," murmured Jesse, pityingly, "but I'm almost sure I'm too little for such a big cheer-uping as that, mamma."

"You can do a little, dear. I think it will help," said mamma, gently.

Austin's face was creased with little thought lines. Soon he spoke, slowly: "There's Kent Bishop—he's a case, too. He's got a bad sore throat, and perhaps 'twould cheer him up to play with him."

"Yes, dear," mamma said.

"Well, I'll take Kent," quietly decided Austin.

"Nobody's got me a case," Clem announced, suddenly, such a dismal little look beginning to dawn on her face that mamma jingled the spoons to remind her of the tin trunk and the jingling pennies for fines.

"Oh, Clem," she said, quickly, "there are so many folks for you to cheer up it will keep you busy all day. First, there's baby, you know, with his little toothies trying to cut

their way through his poor little swollen gums. He's brave, but he needs helping out. And Nora had bad news in her letter this week—her old father is ill. And Kitty Clover has lost two of her babies, and wants cuddling."

"And I am sure I need cheering," said papa, trying to make a very solemn face. "I shall come home to-night worn out with cares of the day, and need a little girl to put some sweetness into me."

"Why," laughed Clem, "I think you'd better excuse me, mamma, so I can go to work. I'm going to begin on the baby; but I'll be ready for papa, when he comes. Come, baby, we'll build a beautiful new three-story church."

That night mamma tucked a tired but happy little Cheer-Up Club into bed, and don't you wonder how many of their "cases" had little warm, cheered-up spots in their hearts?—*Selected.*

Short Stories of Missions

A MAN who was a true Christian grew interested in missions.

At first he began to pray, "Lord, save the heathen," and prayed earnestly.

Later he changed this plea to "Lord, send missionaries to save the heathen," and prayed more earnestly than before.

Still later he prayed: "Lord, if you have not anybody else to send, send me," and prayed with all the fervor of his heart. Then, in the truest humility, he added: "Lord, I am in earnest. Send me; but if you can't send me, send somebody." Not feeling yet assured, he prayed again: "Lord, send whom thou wilt, but help me to pay my share of the expenses," and found that he had at last made the right prayer.

One native convert asked another: "If you had one hundred sheep would you give fifty of them for God's work?"

He replied: "That I would; I would be willing to give fifty."

His friend asked him again: "If you had one hundred cows would you be willing to give fifty of them to the gospel work?"

"Oh, yes, I would," was the prompt reply.

"But you would not do it if they were one hundred horses, would you?"

"Oh, yes, I would. You would see that I would."

"But if you had two pigs would you be willing to give one of them?"

The man's countenance fell, and he quickly replied: "No, I wouldn't. You know I have two pigs, then why do you ask me that?"

He was willing to give what he had not, but what he had he was not willing to give.

How many are that way?—*Selected and arranged.*

EATABLE spoons are used in Mexico. The boys and girls, we are told, roll their bread, which is *tortillas*, or corn cakes, into little scoops, which they fill with soup, or *frijoles* (beans), and then eat spoons and all, at least half a dozen at a meal.